

Professor Stowe and
George Thompson

Rev. Amos A. Phelps,

118 Princes Street, Edinburgh,

February 25. 1837.

George Thompson.



2 My dear friend,

I very recently received a number of the Boston Recorder, containing a letter from the pen of Professor Stowe, of Lane Seminary, to the Cincinnati Journal. I immediately wrote the following note to the Rev. Dr. Phillips. Since despatching it, I have received an Emancipator containing the same communication, with editorial comments. I therefore take the liberty of requesting you to give insertion to this letter. I hope the papers which published the letter of professor Stowe will do me the justice to insert this also.

Note to Dr Phillips.

118 Princes Street, } February 13
Edinburgh; } 1837

Rev. & Respected Sir,

I have extracted the following statement from an article in the Boston Recorder, purporting to be a letter from Professor Stowe, of Lane Seminary, Ohio, lately in this country, to the Cincinnati Journal.

"I had the pleasure, not long since, of meeting Rev. Dr. Phillips of South Africa, so distinguished for his exertions in the cause of Negro Emancipation, as well as for his ability and success as a missionary. The conversation turned on American Slavery, and he spoke in the most decided terms against both the policy and propriety of sending such men as George Thompson to the United States, and of the impudence of Thompson after he went there."

Permit me to enquire if the above is a correct version of the sentiments addressed by you to Professor Stowe on

the Colonization Society and Liberia. I did not say that after
"the white people of the United States were the most
abject slaves in the world." But why should I speak
The letter is one great falsehood, and the conscience
of conscience of the Professor will tell him so
By putting in what I never said - by leaving out
what I did say - by distorting some expressions, and
me the author of a mass of absurdity and fiction equally
omitting the connection of others, he has made a
at variance with good taste and correct information. The operation
me appear frankly of no kind at all in the world is the sign of his own bit ter and indignant pen I ask
in a word is the sign of his ^{own} bit ter and indignant pen I ask
~~could be well covered in a public address~~ I ask,
if such conduct be consistent with a religious
character? If such conduct be honourable or
sincere or just?

A word in behalf of the Evangelical Magazine.
My "violent denunciations" were not directed against the
periodical, whose Editor is an honor to his Country
and the cause of freedom he so ably bleeds;
but against an insidious, self-contradictory
article in the Congregational Magazine, written
suspect by one to bolster up the reputation, and
justify the pusillanimous conduct of Dr. Cox;
in which positions were assumed in reference to a ^{religious} preference
preference with the slavery of America, fatal to the
all foreign missionary operations.

I have every reason to believe that my friend Webster
never said that "General Jackson had been tried by
Scrap of the Texian land", but merely, that he was
a holder of such scrip in common with many
members of his Administration. I was present at
both the conversations between Professor Stowe & Mr.
Lyble on this subject, and can testify that Professor
Stowe only ~~asked~~ asked Mr. Lyble's authority for saying that
the President was a holder of scrip in Texian land.

After attributing to me ^a series of false blunders and
offices the most egregious and ^{criminal} ~~poorly~~, the professor has the ^{cool} hardihood
to seal the whole by saying, "All that I have written was
actually said". There is no room therefore for supposing the
Professor spoke in irony - that he wished to be understood as
giving a caricature sketch of an important and respectable meeting -
no room for the most expansive charity to construe his long
catalogue of false statements into erroneous impressions, miscon-
ceptions, &c; - he prevents ^{all} this, by the naked and determinate decla-
ration, - "All that I have written was actually said."

All that I have written was actually said. To say Professor Stowe.
 Be it so. Why then, did not the Professor come forward in the
 presence of the "good good honest looking English people," and
 vindicate his Country, and his Country's calumniated President?
 Why did he not stand up in the centre of England's Metropolis,
 and confront the libeller of America - the "fugitive from
 justice"? Such conduct would have been noble. A British
 audience would have hailed the defender of his country,
 and he would not have had to wait till the morrow
 to know that the "cut throat foreigner" could "receive very
kindly" an American, though he appeared in the character
 of an opponent, and had been a manufacturer of gag laws
 at Walnut Hill. ^(from Wiley or Widen) Such a course, however, ~~pleased~~
 not the magnanimous professor, to be the most pleasant and useful
 friend one. A true ^{report} ~~account~~ of ^{the encounter} ~~our meeting~~ would have reached America,
 and such a consummation ~~did not seem desirable~~. To meet George Thompson
 openly - face to face, and foot to foot, suited ^{neither} ~~not~~ the courage ^{the policy} ~~or~~ nor
 the patriotism of Professor Stowe. He is no friend to free discussion.
 to you know this long before. The professor is for a quiet life. He chooses
 to follow the Italian not the British mode of disposing of an
 opponent. He knows that he could with great safety ^{himself} ~~pretext~~
 deliver a blow at me through the Cincinnati Journal. He knew he could
 sit down and write for a press and a public press after calum-
 nies respecting the humble advocate of the slave now writing to you;
 and that before the slander could meet my eye it would have done
 its dirty work, and the writer be again in the ^{congenial} ~~region~~ of mob ^{supremacy} and
 gag-laws, where ~~the right of free discussion is all on one side~~. "Theological
 students" are "thinkers by permission," - and the right of ~~free~~ ^{free} discussion
 turned down into "a lolling thing of gracious, condescending suffering."
 We thank God! I have been enabled to pursue a different course towards
 the country and the men I am constantly charged with misrepresenting.
 I hope I shall continue to avoid the ^a ~~the~~ course which only cowards,
 and those who are conscious of the rottenness of their cause, pursue

It is time to dismiss the Professor, and return to the more grateful work of preparing an American abolition ^{publication} for the ^{British} press, a work in which I have been interrupted for an hour by the arrival of Dr. Philip's reply. We shall not have to contend with such men as Professor Stowe much longer. ^{The} holy cause is advancing rapidly and majestically towards public favor and political importance. Let mobs cease to howl - and brickbats cease to fly - and Northern Enimies cease to denounce you - and the odium which has hitherto covered but not confounded you, give place to public Christian sympathy, and public praise - and the trustees & faculty of

Dr. Philip's letter on point the other side is in the hands of the Rev. Mr. Thompson of New York. I have been waiting for it for some time.

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Save Sumner will rescind their Gay Laws, and "Innards" "Records", "Observers" "Advocates" and "Chronicles" will cease to oppose you, and you may even claim acquaintance with "the miscreant Thompson" without the entire loss of caste & character. Such men as Professor Stowe and his colleagues belong to that class (and it is a large and respectable one) who will embark

On the smooth surface of a Summer's sea
 When gentle zephyrs play with prosperous gales
 And fortune's favor fills the swelling sails,
 But would forsake the ship, and make the shore
 Should the winds whistle and the tempest roar
 In Christen love, and the cause of the slave,
 Your affectionate brother, and devoted fellow-laborer,

Geo. Thompson